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THE DEEP DOWN THINGS.

The Deep-Down Things are strong and great,
Firm fixed, unchangeable as fate,
Inevitable, inviolate,
The Deep-Down Things.

The truth endures. Men pass from youth,
Books, creeds and systems suffer ruth;
Change has no dart can slay the truth—
The truth endures.

The Deep-Down Things! All winds that blow,
All seething tides that roam and flow
May smite but cannot overthrow
The Deep-Down Things.

The surge of years engulfs the land
And crumbles mountains into sand,
But yet the Deep-Down Things withstand
The surge of years.

Behind the years that waste and smite,
And topple empires into night ,
God dwells unchanged in changeless light
Behind the years.

The Deep-Down Things! Of little faith
Is he who fears they suffer scathe—
Impervious to the darts of death—
The Deep-Down Things.

—Sam Walter Foss.

THE PACIFIC

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THE PACIFIC COAST AND THE SALOON.

The Anti-Saloon League announces as its aim in 1910 for San Francisco, "A residence district option ordinance, enabling us to close the saloons in the residence dstricts of our city, thus removing from our homes and our children the evils associated with the liquor traffic."

For all California the aim is: "A State local option law, enabling the voters of any county to decide by ballot whether or not they will license saloons."

Last year 939 saloons were closed in California. Eleven counties are now "dry," the last one to join the ranks being Siskiyou, last November, when 60 saloons were voted out. In eight other counties there is a large amount of "dry" territory.

Twelve years ago there was a "dry" area of only 611 square miles. Now there are 51,568 square miles; and the number of persons living in such territory has advanced from 5,886 to 375,000.

Oregon is in the lead among the Pacific Coast States in the battle against the saloon, two-thirds of the State being without saloons. Twenty-one of the thirty-three counties have abolished the saloon, as have also eighty-five precincts in the remaining counties. More than half of the 600,000 residents of the State live in territory that is without the saloon. In this territory are one city of more than 10,000 population and nine of more than 5,000 each.

The Oregon local option law which was secured by the use of the initiative amendment to the Constitution provides for voting by counties, cities, villages, wards and precincts.

A campaign is on now for State-wide prohibition. The vote will be in November. Prospects for success are quite favorable.

In Washington the law passed by the last legislature gives to municipalities and to counties outside of incorporated towns the right to vote on the liquor question. Ten counties are "dry" except as to incorporated towns. The Anti-Saloon forces will fight in the next legislature for a county unit law.

Idaho has a county option law enacted by the legislature of 1909. Since August last fifteen of the twenty-three counties have voted out the saloons, and two-thirds of the area of the State is dry territory.

The next legislature will be asked to give State-wide prohibition.

Nevada has the largest number of saloons in proportion to population of any State in the Union. There is one saloon for every thirty-seven persons. Reno has a saloon for every twenty adults.

There is no "dry" territory in Nevada except that of two Indian reservations, and the town of Imlay, a Southern Pacific terminal where the saloons are shut out by property deed.

An Anti-Saloon League was organized in Nevada in 1909, and better conditions may be expected.

The legislature of Utah passed a county option measure in 1909. It was vetoed by the Governor after adjournment. The people were incensed at this and thus stirred to action they proceeded by local laws to abolish the saloons in thirteen counties; and a fight will be waged in the next legislature for State-wide prohibiton.

Under a county option law, by majority vote, considerable is expected this year in Arizona. The legislature of 1909 took this step in advance, the old law providing for a two-thirds vote.

Recent statistics give California one saloon for every 124 inhabitants. Oregon one for every 277. Washington one for every 291. Idaho one for every 239. Utah one for every 359. Arizona one for every 213.

California has seven cities with 10,000 or more inhabitants that have no saloons; and thirteen with 5,000 or more that are saloonless. Oregon has one of 10,000 and nine of 5,000. Washnigton has two with 5,000, and Idaho two, Utah one.

All in all there has been quite an advance in the temperance sentiment on the Pacific Coast during the last decade, and many victories have been won in the battle against the saloon.

Surely the temperance forces have reason for thanking God and taking courage.

All along the line, from the counties and towns and cities that have abolished the saloons, comes testimony as to the wisdom of so doing.

This from the chairman of the board of trustees of Corning is pointed and suggestive:

"I am not a prohibitionist, but I am a business man, and I know from experience that it pays big, for a country town to be dry. It pays in a hundred ways, and it don't cause a loss in a single way."

That is it exactly! Doing away with the saloons doesn't cause a loss in a single way. And the saloon is going! Just when it will be gone we cannot say; but it is going! In this as well as in other ways God is marching on.

SEATTLE IN THE LEAD.

Seattle stands at the head in the number of persons attending the opening meetings of the Laymen's Missionary Movement.

At the banquet in the armory in that city 1,937 men sat around the tables.

There were 238 waitresses, and at the banquet everything went like clock-work, so perfect were the arrangements. G. Campbell White, the national secretary, remarked: "This is the most perfectly handled affair of its kind I have ever seen." And he said further: "You are climaxing the most remarkable series of men's meetings

ever held on this planet, stating that the nearest approach to Seattle in attendance at banquets was in Kansas City and New York, 1,840 and 1,800 respectively.

In San Francisco the attendance was 800; in Los Angeles 1,600.

Among the guests of honor at the banquet in Seattle was Baron Kikuchi of Japan. In the course of some remarks the Baron said that Japan had nothing but good-will for the United States, and he urged a continuance of the friendly relations now existing between the two countries. The Baron's speech was such that it resulted in an ovation to him, men standing and cheering, waving handkerchiefs and shouting "Banzai!"

CHRONICLE AND COMMENT.

S. S. McClure, of McClure's Magazine, is of opinion that Chicago has the most promising future of American cities.

Kansas has 400,000 Sunday school scholars enrolled—a larger enrollment than there is in the public schools of the State.

The Old South Church of Boston, of which Dr. Geo. A. Gordon is pastor, contributed $11,000 for foreign missions this year.

Andrew Carnegie has written "A Plea for World Peace in Our Day and Age," and has had it printed and circulated in large numbers in pamphlet form. He says: "There is no more reason for permitting war between civilized nations than for relaxing the reign of law within nations, which compels men to submit their personal disputes to peaceful courts, and never dreams that by so doing they will be made less heroic."

The Volunteers of America now have a Prison League of 60,000 members. According to the Volunteers' latest report, a considerable part of the work of the league is in caring for women and children of families whose heads have been committed to prisons. Very quick, the report says, has been the response of the public to appeals in their behalf. As for the number of discharged men who have secured employment and led respectable lives, the Volunteers say it is encouraging, and quite contrary to what is generally supposed.

ONE-SEVENTH OF LAND AREA OF CALIFORNIA OWNED BY THIRTY-FIVE MEN.

The following named persons own 18,326,055 acres of land in California. Of this total, Miller & Lux own 14,500,000. T. B. Walker of Minnesota, in the McCloud river district, owns 100,000 acres; the Pennsylvania Syndicate in the Klamath river district holds 45,000 acres; William S. Chapman, 350,000 acres; Glenn Estate, 90,000 acres; former State Surveyor-General Houghton, 35,000 acres; Bixby, Flint & Co., of San Francisco, 200,000 acres; G. W. Roberts of San Francisco, 140,000 acres; Isaac Friedlander, 100,000 acres; Throckmorton, 146,000 acres; the Murphy family of Santa Clara, 156,000 acres; Thomas Fowler, 200,000 acres; Abel Stearns of Los Angeles, 200,000 acres; Philadelphia corporation, 200,000 acres; McLaughlin, 400,000 acres; R. D. Murphy, 20,000 acres; R. S. Carey, 20,625 acres; Timothy Page, 75,000 acres; T. G. James, 60,130 acres; Odd Fellows' Savings Bank, 29,999 acres; R. H. Blossom, 43,407 acres; Albert Gallatin, 42,485 acres; J. B. Haggin, 150,000 acres; J. H. Glide, 33,000 acres; Riley & Hardin, 58,000 acres; J. S. Cone, 109,000 acres; T. W. Mitchell, 96,883 acres; John Boggs, 20,000 acres; Stoval & Wilcoxson, 30,925 acres; California Pastural Company, 140,000 acres; F. Cox, 100,000 acres; Mrs. Bidwell, 25,000 acres; California Lumber Company in Siskiyou, 68,000 acres; former Surveyor-General Bales, 300,000 acres; E. J. (Lucky) Baldwin estate, in San Gabriel valley, 42,000 acres.

MATTERS OF THE FIRST MAGNITUDE.

W. N. Burr.

How many of them are there, I wonder? A little while ago I was reading this paragraph in one of the papers: "In the Senate on Wednesday, Senator Robert L. Owen delivered a stirring speech in suport of his bill for a Federal Department of Health. Conservation of life is, he held, a matter of the first magnitude, and demands immediate, intelligent attention." There are other people in this world who are saying the same things about the conservation of natural resources, such as timber, water, and coal. A fine lot of earnest-hearted laymen in our churches have their eyes just now upon Christian missions as "a matter of the first magnitude, demanding immediate and intelligent attention." A good many men and women see the downfall of the liquor traffic as the first magnitude matter; while with others it is social and industrial betterment. A good lady was introduced to the Congregational Ministerial Union of Los Angeles at its meeting last Monday morning, who spoke out of a full heart on "Prison Reform;" and the speaker for the day, Rev. Henry K. Booth, of Long Beach, brought all the power of his great big heart and well-trained mind to champion the religious education of the young, in an address on "The Church and the Child." "Matters of the first magnitude" are "Prison Reform" and "the religious education of the child," according to Mrs. Welles for the one, and Mr. Booth for the other.

Mr. Booth said: "I am asked to speak this morning on some practical topic. What can be more practical than to consider wise methods in starting young lives 'in the way they should go?' Jesus never overlooked the child, but the followers of Jesus are only just beginning to look upon the little children from the Master's viewpoint. The child is now, however, coming to his own. Scholars are setting the child in the midst.

"But as yet his training is largely that of body and mind. We spend money freely for athletics and public and private schools, but the training of the child's soul-life does not so strongly appeal to us. We are educating a generation that will know little, comparatively, of our Sacred Book, and of the heart-life and interests of the kingdom of which our Lord was the Spokesman. Family religion is being swept away by the strong tide of other interests.

"So we are facing a serious problem. A generation is coming on that is being carelessly trained in ethics and religion. The public school cannot, the home does not, so the responsibility is thrown upon the church. And the church is not yet well awake to the importance of this trust. It crowds the Bible school into one hour a week. It takes little thought for trained teachers. It leaves the children to supply the needs of the school by their penny contribu-

tions, while it spends large sums of money on an elaborate service that shall appeal to the aesthetic taste of the people, or afford them pleasant entertainment. It is a fact, too, that we seem to be perfectly willing to spend thousands of dollars for an evangelistic campaign that sometimes results in good, but often has its questionable features, while we refuse to put our money into an institution that would mould the plastic young life, and give to the world a people in no need of evangelistic campaigns.

"The religious education of the young should, of course, begin in the home. Some pastors are making a strong effort to develop home religion. It ought to be recognized as an important part of every minister's work. The 'Home Department' work of the Sunday School, too, is all-important.

"The Christian Endeavor Society and other young people's societies of like character, are doing a good work; but they might do more. The topics set for the devotional meetings of the young people are, to my mind, not altogether what they should be. They should be selected with a more evident view to gathering the teaching of our Scriptures. Many of them are merely suggestive of surface sentiment, having in it a few drops of religious flavoring.

"By means of boys' clubs, the Boys' Brigade, Knights of King Arthur, etc., something is accomplished in the way of religious training.

"And the Sunday School has been doing a tremendous work, though usually with most inadequate equipment, and with a meager consciousness on the part of the church of the vital importance of this department of its work."

Mr. Booth made a strong plea for a trained teaching force. "Every minister should be trained to teach as well as to preach, and he should be interested in the work of teaching others how to teach. The work of the Bible School demands a broad and adequate curriculum—simple lessons, lessons for the primary pupils; for the adolescent, hero-studies; and others that naturally appeal to young people of this age. The course should be not only graded but progressive. Trying to teach a lesson from the epistle to the Hebrews to a class of little girls, as I did once," said Mr. Booth, "is like trying to interest pupils in the primary room of our public school in the advanced thought of mature minds. There are other things the younger pupils need to master first. To illustrate: I once asked a little girl, 'Where is Palestine?' and she replied that it is 'somewhere in heaven!' In all her Sunday School training that little girl had never been led to associate Palestine with the geography of this world.

"Courses of Bible instruction should be made very simple and concise. Most such courses are too complex.

"Then, too, some opportunity should be given for self-expression. Give the children and young people of the school something to do. Teach them how to handle the Bible. Banish the quarterly largely from the class. Teach pupils to make a quarterly of their own. Set them at map-making. More Socratic teaching will bring out more self-expression.

"When we have learned to estimate values aright we shall probably find our Sunday Schools and our choirs changing places somewhat. Lives are made to face the right way, souls are saved, character is developed by proper work in the Sunday School; but whoever knew of anyone being really saved by a choir? It would pay better to spend money for the training of the children than for much of our choir music.

"The church services should be made to appeal to the religious instincts o fthe children. I do not mean that sermons to children are necessary. Some men can do such work successfully, some cannot. I think I am a failure at that. But the **atmosphere** of the service the child will catch and carry with him out into life. Many children are irreverent because their elders create an atmosphere of irreverence inside the church. An atmosphere of reverence will beget reverence in the child. I shall always remember the sweet solemnity which appealed to my child mind and heart at the twilight communions in my old home church.

"I wish we might see the day that would give to us a federation of all the Bible Schools in a community, that would inaugurate a system of week-day as well as Sunday sessions. Perhaps this is a dream, but great things could be done in religious child-training if some such dream could be realized. In dealing with the child we have the plastic material. The Catholics and the Lutherans hold their children as we do not ours. Is it not because they are faithful where we are careless?"

Matters of the first magnitude are numerous in these days. Probably those that are really good are all **working together** for the larger and finer life of the race. But is it not reasonable to conclude that Mr. Booth comes very close to the **heart** of it all when he pleads for the religious training of the life that is plastic, unestablished, in condition for training?

At the Cincinnati meeting of the National Municipal League, Professor Arthur W. Dunn, who is in charge of the Department of Civics of the Indianapolis public schools, is reported to have said: "We must get away from the notion that we are training the child to be a citizen in the future. We must start out with the idea that the child is now a citizen. It is a mistake to think that the child is **going to be** a citizen, because he is a citizen now. He is a citizen, perhaps, with simple relations to the community life; and what we are doing is to take this individual with these simple relations to life and extend these relations throughout the community life as he proceeds. The child should learn at the very outset that he is going to school because the community expects that by doing that very thing he is learning to become a better citizen, and qualifying himself to perform civic service."

Is it not time for the **church** to be regarding with more thoughtfulness the norm of society, and planning for its work for the soul-life of the child, as others plan for his finer development along other worthy lines?

La Canada, Cal., April 6, 1910.

IS AMERICA TO BE RE-EVANGELIZED BY THE ORIENT?

In an article in The Christian Intelligencer the Rev. Frank Scudder presents some reasons in support of the idea, saying in part:

"In a Study Course published by the American Board, one of the questions asked is: 'Is there any danger that American Christianity will sink back into superstition so as to need missionaries from Japan or China in future centuries?'

"The majority of Americans will say the idea is preposterous, and will let the question drop at that. I pro-

pose to assume the unpopular role of a prophet of evil and to present some reasons in support of the danger.

"I know my hearers will not hear, and in that very unwillingness to listen to the voice of warning I perceive the first evidence of the danger. We all say America is 'God's Country' and established on sure foundations, but in our overconfidence lies a great element of weakness.

"Will America sink back? Consider the tremendous pace at which she is going. Already the new disease 'Americanitis' is undermining our physique. Ian Maclaren and others, who after years of absence revisit America, are startled at the tremendous increase in the luxury and wastefulness of our people. We waste enough to support an Oriental nation of good size.

"But there is hope for us, for there is a high degree of probability that the Orient will some day re-evangelize America. As America is now evangelizing the Bible Lands and the countries from which our ancestors received the gospel light, so, some day, China will be paying her debt of gratitude to us.

"The genius of the Orient is in religion and philosophy. Every great religion has been born in the East; but the genius of the West is in law and government. Religion with us is acquired, and we share it with our basic legal foundations. That is what makes our doctrine of the Atonement such a source of contention. We try to fit it into our legal conceptions of life, whereas it should be interpreted by the ideal, the religious and philosophical conceptions.

"China and Japan have a deal they could teach us to our advantage. People who have lived in those countries often wish that America would learn and aodpt some of the beautiful fruits of these Oriental civilizations, but she won't; she despises them on general principles, and she 'knows it all,' anyhow. On the other hand, look at Japan, sending her brightest young men into all countries of the world for no other purpose than to study and report on all that is best in other nations, in order that she may improve herself.

"To sum up, then, America is the John the Baptist to the Orient. John introduced Christ to the world, but afterwards was troubled with doubts, so, from the prison he sent to ask whether Jesus was really the long-looked-for One. So America has introduced Christ to the Orient, and when she has finally succumbed to doubt, forth from the dungeon of superstition she will send over to the Orient, asking, 'Is the light to which we once testified the True Light?' and the East will answer, 'Go and show America again those things which ye do hear and see!' "

THE BETTER CITY.

The Rev. A. W. Palmer of Plymouth Church, Oakland, gave not long ago a series of sermons on "The Better City."

Among these was one on "Characteristics of a Great City," and "The Industrial Life of the Better City."

On the first named subject Mr. Palmer said in part:

"The last characteristic of a great city which I shall mention is a great ideal. A wise man once said: 'A home is something more than a collection of wedding presents.' We all know that a true home comes only as people live together through cloud and sunshine, make mutual sacrifices for their children, and develop a family life in which each member contributes his part to the whole.

"So we may say of a great city: It is more than a collection of wedding presents. More than a tangle of streets, however well paved, or of buildings, however high or fireproof. A city is more than parks, theaters, sanitation, police protection or public schools. It is more than factories, railway tracks or churches. A city—a great city—is more than a sea of houses or rivers of people. You may have all these and then have only the empty shell of a great city.

"For a really great city has what we call civic consciousness. It is a mass of people organized, having a common purpose and common loyalties. A great city must have some great ideal that binds its people together and organizes them for action.

"All the really great cities of the world have had just this—a great dominant passion which has given the city something corresponding to character in an individual. The dominant passion of New York, for example, is commercial supremacy; that of Paris, artistic leadership; that of Berlin, military power. The great dominant passion of Rome was conquest; of Athens, culture; of Sparta, virile courage; of Jerusalem, religion.

"What shall be the master passion, the civic ideal of Oakland?

"We live in the day of the awakened conscience. In our day humanity is arising to a higher level and reaching after a better civilization. There is no more greed, cruelty, slavery or vice than of yore—but we are vastly more sensitive to these things. The leaven of Christianity is beginning to work mightily. The voice of Christ—the Christ who was loving, compassionate, who cared for the children, the sick, the broken, the sin-stained, is sounding in the ears of men although they often do not know it is Christ's voice they hear.

"In this day of the awakened conscience what shall be the master passion, the civic ideal, of this larger and better city of Oakland? I think the future will honor that city which, in this day when we are ready to rise to a higher level of civilization, shall say: 'I will make my high ideal. my dominant passion, not merely commerce or art or culture, but humanity. The great and dominant ideal of this city shall be the attainment of a better and truer civilization which shall bind up the broken-hearted, and set at liberty them that are bruised. The great passion of this city shall be the making of men. This city shall be a city without slums, a city where childhood is reverenced and protected, a city where those things which wound and distort and crush have been cast out, a great clean city of brotherly men where every possible appeal is made to the best and highest instincts of the soul.'

"Would not such a master passion be a worthy one for a great city with its face toward the future?"

Industrial Life.

As to the Industrial Life of the Better City Mr. Palmer said among other things:

"If we are to have a better life in the greater city of tomorrow it will come from something farther reaching than the activity of the labor unions—though that is good. It will come from something deeper than governmental regulation—though that is absolutely necessary.

"Beyond and beneath these things we need a great awakening to the spiritual values of life. We are measuring industries by dividends and forgetting that God measures those same industries by human souls! If we are to win this battle with poverty we must have a new standard of judgment with regard to industry—even Jesus' standard of the supreme value of the soul.

"God meant that labor should be filled with joy; that the worker should sing at his task; that work should be a means of education and discipline, and a way of fellowship with Him.

"Are we making it so in our great industries today? Let the conditions in Pittsburgh answer; let the sweat-shops of New York reply; let the delinquent children of Denver bear witness; let the one hundred and sixty illiterate children working last year in the stores and factories of Alameda county be not forgotten!

"I can imagine Jesus visiting a modern factory. The manager would first call his attention to the magnificent plant, its wonderful machinery, its accommodations for shipment by rail and water. I can imagine Jesus asking: 'What do you make here?' And the manager would be pretty sure to take him to the storeroom filled with the finished product all packed and ready for the market. And then I think the Master would say: 'Is this all you make here?' Then with a smile, the manager would conduct him into the private offices and show him the dividend notices ready for mailing.

"And after the manager had shown him all this I can see Jesus take him by the arm and say, 'Come with me.' Together they go down some dirty squalid street to the cheerless homes of the girls who work in that factory, and I can hear Jesus say, 'Come in; here is a product of your factory you have forgotten.' I can imagine Jesus stopping to gaze at a workingman, gray-haired and thin and pale, his working days almost over and nothing ahead for old age, and saying, 'This also is one of your products.' I can see him stoop down and take up in his arms a little child, dirty, ragged and underfed—its father and mother and older sister all at work while it is left to the tender care of the street—and saying, 'Your factory made this, too!'

"Shall such a scene as this be possible in the better city?"

A JOTTING.

The Apportionment Plan Again.

Those who are minded to read these jottings will begin to think that I have this apportionment business "on the brain." Indeed I do have it on my heart. In its idea it is the best plan ever projected for deepening the interest, calling forth the prayers, and gathering the offerings of Christ's friends for Christ's work in the world. But the best of plans badly worked is worse than no plan at all.

I am glad to see that Rev. Wm. W. McLane, D. D., who is the General Secretary of the Advisory Committee of the National Council will participate in an "Educational Campaign" in Southern California, and this plan will be his theme. It may seem presumptious in me to say anything to those to whom he will speak, but there are many readers of The Pacific who will not be able to hear him, and for them something further from me, who in this matter am a layman, not an authorised exponent, will, I trust, do no harm.

The plan is not understood correctly by the rank and file of our membership. It seems not to be correctly understood by many of it. A brother in Southern California, than whom I know no man more interested in this matter or more likely to understand it correctly, said to me after a conference with the chief champion of the movement: "I have yet to find two persons concerned in the working of this plan, who agree as to what it means." And after conferring with another, he wrote me stating that it "confirmed what he had said." Something like this I am meeting constantly as I move about among the churches. I believe that I do understand the plan—dogmatic though it may seem for me to say so; and I affirm

1. That an apportionment is not an assessment. It looks so much like one that it is easily mistaken for one. Our churches will welcome an apportionment, but, if they are Congregational and propose to stand fast in the liberty wherewith Christ has made them free, they will resist the other at any cost. The committee that prepares the apportionment is "advisory," and nothing more. Churches are entirely at liberty to accept their advice at some points and reject it on others, or to reject it altogether. A church that, owing to special responsibilities and demands, sees it to be its duty to give 50 per cent to Home Missions and 25 per cent to Foreign, does not deserve to forfeit its good name or to feel under any reproach, even though in so doing it really reverses the Committee's advice. A church that finds its total apportionment too large for its means is to be commended, not reprimanded, if it sends the Committee a frank statement of its decision.

2. And this suggests a second caution: The Committee should give its advice after a careful study of the condition of each church. There are enough of us moving about among the churches—Rathbone, Maile, Fisher, Wikoff and others, to enable a committee to get a much truer conception of the relative financial strength of the churches than a mere study of the statistics in the Year Book would afford. The pastor of a rather large and very active, earnest, fruitful church, took me one side not long ago, to say that a representative of the Benevolences had called upon him, requesting that his church would assume $2,200 as its apportionment for the year. He was evidently in distress about it. "Why," said he, "my people are all poor; it is by heroic giving that they meet home expenses to the amount of $1500." I had myself once had a similar experience, and I advised him to do as I did: lock the request in his own breast, and say frankly what, after a careful consideration of the facts, he believed his people could do, and add that what they could, they would.

3. The churches should be made to understand, and those who have special responsibility in working the plan should themselves understand **the end in view in it.** One such brother said in my hearing and with more emphasis than the occasion called for, that this end was to see to it that no one of our great causes got more from any conference, **including** special offerings made by individuals **outside** the apportionment plan, than the amount recommended for it by the committee, until all the others had received their apportioned share. "This is what the plan is for," he said. I venture to take issue with him. The end in view is to awaken such general interest in the world-wide work of Christ and especially that portion of it for which our fellowship of churches is specially responsible, that there shall be for each of our great causes a share assumed by every church, and an offering from every member of it. And the plan well worked is admirably adapted to bring this about. Well worked it will bring that world-wide work **before every** church, to be looked at, studied and its own responsibility in the matter considered. It will after careful consideration

set before each church a certain sum and a certain proportion of that sum for each of these causes, and ask whether it will undertake to gather in that sum and whether it can approve the division proposed of its boundry. Wisely handled, this will put each church on its mettle. It gives the church a certain amount carefully calculated, according to the church's ability, and virtually jutifies that company of Christians in the thought that if they contribute so much they will have done their duty and are approved by their sister churches and the Master Himself. If such a work has also the effect of securing to each of the causes before us, its due proportion of the church's gifts, this is a good side-product, but it is not the end in view.

Finally: There should be if possible monthly, and without any "if" at all, a quarterly return made by the churches, and a quarterly distribution from the Conference treasuries, of the undesignated funds contributed. Otherwise the work will be hampered and the workers will often go unpaid and distressed. But this can wait till another time. This jotting is, I fear, too long already.

AN EASTER POEM BY A FORMER PACIFIC COAST PASTOR.

The Easter calendar of the First Congregational Church of Toledo, Ohio, contained the following poem by the Rev. Dr. George R. Wallace, the pastor. Dr. Wallace was pastor for several years at Spokane, Washington:

A circle vast in endless space;
An orb that swiftly sped
Forever on its mystic race,
Sun chained, star linked, God led.

A wondrous world, a paradise;
A realm so sweet and fair
That angels passing through the skies
Were lured to linger there.

A brood, mysterious and strange,
Earth dust and sparks of God!
With angel-demon thoughts whose range
Encompass star and clod.

A king called Death; a cold dread breath,
A million tear-dewed graves.
A cloud domed sky, and hearts that cry;
A pain from which none saves.

Love's Calvaries with broken hearts;
Thought's enigmas so dread.
A veil inexorable parts
The living from the dead!

A spring-time, waking from their sleep
The multi-colored flowers,
Gold clad and crimson hued to leap
From rocks and emerald bowers.

A carol sweet from boughs that long
Heard winter's sad refrain;
A throbbing, swelling burst of song
That builds love's homes again.

A sky slear swept of draping cloud.
Earth wooed again to flight
With golden suns, and stars that crowd
The sapphired day and diamond night.

An anthem swelling over earth;
A joy that thrills the world;
A throb that gives to Life new birth;
Life's flag o'er graves unfurled.

An Easter morn. A risen Lord!
A tomb Life riven at last!
A King of Life's proclaimed word:
"The reign of Death is past!"

THE INTERPRETATION OF THE SPIRIT OF JESUS IN THE LIFE OF TODAY:—BY CIVIL ADMINISTRATION.

A Paper by Stephen A. Lowell at the Oregon Congregational Conference.

There is little evidence in either the sacred or secular literature of His time which indicates that the Saviour gave even passing consideration to government or the civil conduct of public affairs. His response to Pilate in the judgment hall, "My kingdom is not of this world," was the language of His life. In the seething unrest which characterized Judea during the years of His ministry, in the angry subterranean protest against the Roman yoke which marked His race and time, He seems to have taken no part, but rather to have accepted the civic status without question, leaving solitary in the record of His public utterance the somewhat ambiguous declaration to the Herodians, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

How much significance should be given these words is a debatable question. They probably were used solely to silence His interrogators by a verbal thrust which they could not parry. The centuries, however, have accepted the words as arraying the Master with established government, and marshaling him with social order, whatever the character of that order might be.

His announcement, "Think not that I am come to destroy the law, I am not come to destroy but to fulfill," clearly relating upon its occasion to the Mosaic injunctions, has impressed the ages, and made the church which He established a stronghold of conservatism, and too often a stumbling block in the pathway of progress, for law is but the rule of human conduct, and must change as enlightenment broadens. The church ought to have been the leader in the march of civilization as measured by law. Usually she has been a reluctant follower. The Pharisee has never died.

The catholic and protestant organizations alike constitute a great moral bulwark against the on-rush of wrong, but is it not possible that both have laid too much stress upon that phase of activity which comes from the Jew and the pagan? Temples and cathedrals mark their pathways. Their precious jewels are their great preachers. Their primary work seems to be to maintain solemn places of worship. To these the masses are not attracted because they know that Christ discouraged lip service, and approved a religion of good works. It is a grave question whether the church would not have achieved more, if like its Founder, it had taught on the mountain side and along the waters, and impressed its communicants that true religion consists not in attendance upon formal ceremony once a week, but in service, and charity, and the literal observance of the ten commandments.

It is not likely that Jesus intended His language to serve any ulterior purpose or to present a dual meaning. His life, His teaching, His example, all place Him in a realm

above and beyond the petty strife of His earthly surroundings. The laws of the land did not interest Him, for He was about His Father's business, and He quickly recognized in these codes the true and the false, supporting the former and repudiating the latter,—and such repudiation brought Him to the cross. He came to formulate and establish the new dispensation, and from His lofty viewpoint all governmental authority was transitory. It was of small importance whether Caesar or a scion of the House of David was for the time supreme. All soon must pass, crumbling in the refulgent light of the new day that was breaking.

In a true sense, then, the Son of Man never sought to mould or direct the administration of civil affairs, and He has affected them only as His influence has affected humanity. In the same measure as the race has accepted the gospel He promulgated, the statutes which regulate the conduct of society have improved. In the long run government, either good or bad, intelligent or reactionary, reflects the character of the governed, and is suited to their needs. It will be perfect, socially and morally, when mankind is perfect, not before. There is at present no pronounced indication of the dawn of a millenium.

Man is a religious animal, and the laws of Christendom have reflected with the receding years the changing popular conception of the Christian faith. Especially is this true since the Reformation made the Bible an open book, and the right of private interpretation of the scriptures, that foundation stone of the Protestant structure, became the head of the corner.

Absolutism has given way to constitutional monarchy; monarchy to republic; and popular government is tending toward the socialistic state. Christ was reared in a humble home and amid the proletariat. He had little sympathy with or confidence in the patrician, and His discourses looked to the uplift of the lowly. In the ultimate kingdom the first should be the last and the last, first. The secular world is moving toward this position faster than the organization which bears His name, and which claims to be the custodian of His message. The leveling process has begun.

The paternalism which characterizes modern government is a phase of Christian socialism manifesting itself in a groping endeavor to meet the requirements of Christ's teachings. His call to the ages sounded personal humility, the equality of man, the vanity of riches, the duty of service and the virility of the Golden Rule. "The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the youngest; and he that is chief as he that doth serve," He told His disciples toward the end; and when the lawyer inquired which is the greatest commandment in the law, He made reply which has resounded for nineteen centuries through the corridors of time, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and the second is like unto it, Thou shalt love thy neighbor as thyself." And again He said, "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." And upon the Mount of Olives in that priceless and matchless homily He taught, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; For I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty and gave thee drink? When saw we thee a stranger, and took thee in? or naked and clothed thee? Or when saw we thee sick or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "Then shall he say also unto them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels; For I was an hungered and ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger, and ye took me not in; naked and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal."

The purpose of the Master was to impress individual duty, to inculcate personal responsibility in the relations of men, but failure on the part of political, social and industrial leaders to meet the requirements has led the masses to appeal to the State, and its response has been in legal provisions for popular education; restriction of child labor; limitation of hours and character of work of women; the ten hour day; old age pensions; the abolition of imprisonment for debt; the exemption laws which protect a debtor in his home and the tools of his trade, the establishment of public hospitals, of institutions for the care of the poor, the insane, the afflicted, and the orphan; the regulation of factories and tenement houses; the inspection of food supplies; the suppression of the saloon; and the supplanting of the punitive by the reformatory idea in prison discipline.

It is finding further elaboration in municipal ownership of water and lighting systems, is manifest in the sporadic struggle for popular ownership of street railways, in the regulation and semi-control of public service corporations by the government, and in the agitation, world-wide in its scope, for the preservation for all the people of lands, water, forests, coal deposits, and those natural products of the earth essential to common comfort and prosperity. The process of governmental evolution bids fair to engulf individualism.

The ultimate analysis of the life and teachings of the Messiah may not place Him within the pale of the socialistic propaganda, but the rejection at the seats of power of the principles which His example exalts and dignifies,—equality of privilege and opportunity, just distribution of the wealth which labor creates, and the same enforcement of law for the rich and poor, the humble and the powerful,—is rapidly driving the modern world toward that school of thought. Assuredly there is abundant reason for it. The present social and industrial condition cannot long endure. It must pass in the fierce light of intelligence which characterizes our age, and the spectre of socialistic dominion may be the instrument of Providence to turn men from a debauch of legalized larceny to the pathway of common justice.

Something is terribly wrong when kings rule and subjects suffer, when one man lives in splendid luxury and another dies in direst poverty, when evil idles in purple and righteousness toils in fustian, when monopolists corner the necessities of life, and wealth concentrates in the hands of a few, when corporations dominate States, and a hundred men sway the commercial, financial and industrial life of a nation, when over crushed industries and broken laws one man in the span of a generation can accumulate a half-billion dollars, and another in a double decade become the imperator of the transportation lines of half a continent, when landlordism, native and alien, throws its dread pall over areas almost limitless, and combinations of capital are superior to law.

The spirit of Jesus finds no place in all this. In life He drove the money changers from the temple. To Him a thousand years are as a single day, and in His own good time and manner the pestilential hand of monopolistic selfishness, as we know it, will be palsied and mammon driven from the heights of life.

Society is moving toward the sunlight. The world is slowly growing better, intelligence is widening, and hope is throwing its rays into the darkest depths whence men are struggling upward. There is no occasion for chanting jeremiades. If the present popular conception of the Master's message is wrong time will demonstrate the error as it has numberless times in the Christian centuries. Out of it all will come something good,—at least a few stones for the final millenial structure.

The church of God, however, must never sleep. Its mis-

sion is to mankind. From its sacred ranks must go the ceaseless summons calling the world to the foot of the cross where justice reigns, to its altars illuminated by Christ's portraiture of Dives and Lazarus, to the open Bible and to the decalogue as the everlasting law.

The times demand a church militant, a church tolerant, and a church progressive. It is a somewhat remarkable thing that the mass of supporters of religious organizations view the import of Christ's teachings so differently from the world's estimate thereof. If a personal allusion will be pardoned I may be permitted to say that I was reared in the folds of the Pilgrim Church,—the body which this assemblage represents,—affiliate with it, and accept fully the tenets of the Christian faith; believing, however, that creeds and denominations are an abomination unto the Lord I am a member of the church universal, and as such perhaps a fair representative of the average Christian, and I am still a conservative, an individualist; but with most thinking men I realize that the history-old conflict between men and money is on in this land toady, and that the socialistic program presents the only comprehensive, definite solution of the problem of the ages thus far offered. The time may come when all of us will accept it. If nothing better is presented we must finally believe that Christ intended the social order in which millions find His spirit, and which is commanding a world's attention.

It is reported, and probably with large degree of truth, that six hundred men control eighty per cent of the wealth of America, and they, with the horde of lesser characters whom they direct, naturally regard the people as incapable of self-government. These are the men who would make the government in substance a monarchy. It is they who oppose every assumption of power by the plain people, who attempt to control legislatures and who do control the National Congress. In Oregon we are now confronted by this influence, powerful, active, tireless, attempting to take from the electorate the prerogative of direct nomination of public servants, and to replace it by the ancient convention system which represents money, and which sinister influences can always control. The same forces are at work in other States, notably in New York, where a governor who believes in the capacity and integrity of the whole people is fighitng alone against a machine, nominally political, really commercial, which is crushing with its poison coils the civic life of that commonwealth.

The battle of our time is not afar, but at home. The Master's vision projected into the limitless future, and spoke for the masses of men. Assuredly in the existing status of the civic world the socialist is nearer the spirit of the majestic lessons of His life than the plutocrat or the reactionary. There never has been a time in all history when the influence of the Master of Mercy, the God of Justice, was so potent as in these opening years of the new century. Thrones are trembling beneath the widening conception of the tenets of equality which he enunciated. Slavery has substantially passed from earth. Serfdom and peonage are become incidents, not institutions. Human thought is aflame with the fire of liberty everywhere,—liberty of opinion, of action and of religon. The heroes aureoled with lasting love are the men who have fought the battles of the weak, who have tried to lift the lowly. The mass of humanity is ready to follow the leadership of men who stand for righteousness and justice. They know that the hope of the race is in the enthronement of the principles bequeathed from Gallilee and Golgotha,—and that enthronement will surely come.

How it shall come is a problem alike of present and future. It cannot be always a promise. The world needs the fact of the reign of Christ. Christendom seems, however, not yet ready for the complete acceptance of the spiritual purpose of Jesus' life. It is yet utilitarian, selfish, material, and therefore wills to follow the Master by its own construction of His utterances, and since the scheme of the socialist is the only one which presents a remedy definite in character, for the evils which all recognize as existent in society, it is followng the light, will-o'-the-wisp perchance, to the acceptance of the famous dicta of Karl Marx, "From each according to his ability, to each according to his need." This is the basis of the true socialism of our day, and is indeed a concise expression of the precepts of the Master so far as they touch the relations of men.

He may have so intended to establish His earthly Kingdom. Who shall say what the verdict of the future will be? Because the most of us do not so measure the mission of His life demonstrates nothing. Let it be forever understood, however, that no word, no act, no sentiment left by the Son of Man ever countenanced anarchy or crime. Christian socialism and the anarchistic school are as wide apart as the poles, as different as noonday and midnight.

A study of conditions in the old world indicates that there first will bloom the socialistic flower, whether it prove the loco or the lily. With the passing of royalty in Europe the governmental pendulum is likely to swing completely to the other side, and the Marxian maxim to become the leaven of the law. Under election laws which assured just representation in the reichstag, and fair expression of public sentiment, Germany, the most distinctively Christian nation of earth, would try the socialistic experiment now.

In this western land where limited democracy has existed for near a century and a half, the socialistic doctrines, as such, have found slight foothold, and here they are not likely soon to be established. There is greater danger of possible ultimate monarchy,—absolutism under the name of republic. The increasing demand for strong central government, with ever-widening power, presages this, but a people who have wisely settled the grave problems of the past will find methods of avoiding the perils of the future.

We are in a transition stage. The fathers who laid the foundation of this nation could not foresee this corporate age, this era of concentration, this period since the civil war wherein vast aggregations of capital have come to control not only the industrial and commercial life of the republic but its policies as well. It has been a season of travail and education, a long journey without a compass, wherein the selfish and the forceful have builded monuments which will prove ultimate mausoleums, for their methods will never square with the conscience of the last analysis. But after forty years of wandering in the political wilderness we are ready for the promised land.

Slowly the people are resuming the power which was intended to belong to them when the government was founded. They are reforming the primaries, safe-guarding election laws, taking to themselves the selection of public servants, and relegating the boss to oblivion. They are slowly revolutionizing the legislative bodies of State and nation, filng the places of political pigmies who obey orders, with men of independent patriotism who represent the masses. Grimly they are struggling from the thralldom of the corrupt machines of the great cities. The mighty corporations are becoming subject to the State, and their records are being thrown open to the light of day. The money magnates are now returning to the commonwealth at death a modicum of the wealth filched by avoidance of the law while living, and some method will be found to end the trust entail of fortunes and to compass their natural distribution. The lawlessness of law enforcement is passing, and public larceny and political bribery are being classed as crime. The reign of righteousness is dawning, political, commercial, industrial, civic.

The spirit of the epoch is the reflex influence of the Sermon on the Mount, fanned into a new and brighter flame by a moral reaction coming as the natural sequence of four decades of material and political debauchery. It is the spirit of Jesus born anew to make this an age of manhood measured by the standard of the cross.

WOMAN'S HOME MISSIONARY UNION OF NORTHERN CALIFORNIA.

The quarterly meeting will be held at the North Berkeley Congregational Church, corner Oxford and Dana streets, Thursday, April 21. Sessions 11 a. m. and 1:30 p. m. To reach the church, take Telegraph Ave. or Grove street cars, or Key Route trains to Berkeley terminus. Transfer to North Berkeley (Rose street) car.

PROFESSOR WALTER RAUSCHENBUSCH.

Pacific Theological Seminary Lecturer.

"The Churches of America and Their Social Tasks" is the theme on which Professor Rauschenbusch will lecture on the Earl foundation. The lectures will be given in the First Congregational Church of Berkeley. Dates and topics as follows: 1. Monday, April 18, The Present Task of Christianity.

2. Tuesday, April 19, The Social Awakening of the Churches.

3. Thursday, April 21, The Spirit of Jesus.

4. Friday, April 22, The Kingdom of God.

5. Monday, April 25, The Coming Society.

6. Tuesday, April 26, The Coming Kingdom.

The lectures will begin at 8 p. m. The public is invited. Admission without charge. No reserved seats.

Prof. Rauscnenbusch is the author of "Christianity and the Social Crisis." No book of recent years has had a more favorable reception by the people in general. In it is a very clear statement of the historic distortion of the Gospel; and a searching description of the crisis which confronts the Church in modern society. The book rings true to the social consciousness of our day. It is warm with that enthusiasm for humanity which is the hope of tomorrow. It takes Christianity as a system and lifts it bodily out of the old rut of individualism. There is no plea in it for you to save your own soul. It echoes with the call to save the world and make it the Kingdom of God.

The American Magazine said not long ago of Professor Rauschenbusch:

"Every prophet comes out of the wilderness to speak to men. Prof. Rauschenbusch found his message amid obscurity and enforced silence. His poverty gave him freedom and a close touch with the common life. His deafness encouraged that concentration and reflection which most busy and popular men usually lack. When his book was published two years ago he was forty-six years old and little known outside of a narrow circle of devoted friends. His life outwardly has been devoid of notable events. He comes of a family of German Lutherans, and his ancestors for six successive generations have been ministers of the Protestant Church, some of them men of marked ability and character. One of his ancestors was imprisoned for his faith, and his father, a student of Neander, the great church historian, migrated to America some seventy years ago to preach the Gospel among the Germans of this country. Here he broke with the Lutheran Church, and at a serious sacrifice to himself became a Baptist, afterward occupying a Professor's chair in the German department of the Baptist Theological Seminary, Rochester, N. Y.

"At Rochester the son Walter was born. Under the severe discipline of his father he received a thorough going education both in America and in Germany. Graduated from the Rochester Theological Seminary in 1886 with a brilliant record, and at the head of his class, he chose to devote himself to religious work among the Germans. He became pastor of a small, struggling German Baptist church on the west side of New York City, where for eleven years he served a swarming population of wage working men and women. When increasing deafness and growing intellectual hunger caused him to relinquish his pastoral work, he accepted a repeated call to a professorship at the Rochester Theological Seminary.

"The essence of Professor Rauschenbusch's message is that religion has not one but two great functions to perform:—'There are two great entities in human life—the human soul and the human race—and religion is to save both. The soul is to seek righteousness and eternal life; the race is to seek righteousness and the kingdom of God.'

"In the past, he believes, the churches have concerned themselves too exclusively with personal salvation—the saving of individuals; they have lacked the social vision. He believes that the church has now arrived at a stage in its development where it is fit and free for a new social mission and a new evangelism; that, indeed, there must soon come "either a revival of social religion or the deluge."

PACIFIC THEOLOGICAL SEMINARY.

By a Student.

As the Seminary year is drawing to a close, I thought it befitting that I should say a word or two about the Seminary and its work. First of all I wish it understood that I am writing from an utterly unbiased mind, since I do not belong to the church which the Seminary represents. I am finishing my second year in this theological institution, and can speak only in the highest terms of the instruction and discipline received. I had been preaching about five years before coming here, and I fancied, with others like myself, that I could preach, and that I was a fair Scripture exegete. But I candidly confess that I met with some surprises. No student has come in touch with that prince of Old Testament interpreters, Professor Bade, or has sat under his teaching without discovering his own limitations, and that the Bible is a larger book and God greater than ever before.

To you, as to me there have come questions with reference to the omissions and differences in our Synoptic writings. Or you have been trying to discover the great inner truths in John' Gospel, but have somehow failed. Then you have not taken a course under that Master in Greek exegesis—Professor Castor.

Often have you run up against skeptics and atheists, or people who do not call themselves by that name, yet they have presented to you some knotty problems and you have found your theology wanting. You were not able to answer them, or lead them into the light and liberty of the sons of God, or lovingly to a clear understanding of their true relationship to their fellow men. Surely you have not sat at the feet of our profound theologian, Professor Buckham, neither have you read his books entitled "Christ and the Eternal Order," and "Personality and the Christian Ideal."

You have read church history, I have no doubt, but maybe very superficially, and you feel your deficiency along that line; then I recommend a course under that genial and competent historian—Professor Tolson.

It may be that you have studied Homiletics, and you wonder why your people have been dissatisfied with your rehashes and flounderings. Then you have never stood before Professor Nash. He has never taken off his glasses and sized you up. His penetrating eye and analytical mind have never scanned and scrutinized that conglomerate mass of clippings and wild wanderings which you have designated as a sermon. If this has not been your privilege, I am sorry,

and surely you ought to be. You whom God has called to the greatest task ever given to man to perform. Let us maks the best possible preparation.

Shall we close at this juncture? No, indeed! This letter would be entirely incomplete without a kindly reference to our esteemed President—Dr. McLean, that father in Israel whose wisdom and counsel are sought. He who is large of body, brain and heart, and whose loving spirit fills the whole Seminary with an atmosphere which is sweet, wholesome and helpful to all students.

There is a company of the finest theologues here that can be found anywhere, genial, companionable and whole-souled. Here you can hear the Methodists amens, and the Baptist's plunge, the Mayflower's Eureka, all in the most harmonious chorus. The whole spirit of president, professors and students is all that could be desired.

It is to be hoped that the institution will long prosper in its great and noble service for God and man.

CHRISTIAN ENDEAVOR NOTES.

Rev. Arthur B. Patten.

April 24. Christ Winning the World. John 12:20-32.

Christ is winning the world. No other person in history has won so many disciples. He is today not only "the purest among the mighty," but also "the mightiest among the pure." Even numericaly Christ has surpassed all the other prophets of religion. Confucius, Mohammed, and Buddha are decreasing while Christ is increasing. There are reckoned to be 147 million Buddhists; 175 million Mohammedans; and 256 million Confucians in the world today; but there are some 480 million Christians. The estimated population of the globe is one billion, four hundred twenty million people. Hence it is true that Jesus Christ holds sway in some real sense over a little more than a third of the human race. He is conquering and to conquer. Millions upon millions, who have never heard of him, only wait for his law and his gospel. Millions upon millions are nor Christians today simply because they have never heard of Christ. Or rather they are Christians in yearning and desire, and only await the full knowledge of Christ to be Christians in confession and practice.

Christ has been truly called "the Desire of all Nations." He is the Master of the universal religion. The other religions are not false lights, but rather broken lights which blend in the full white glory of Christ's gospel. Christ did not come to found a new religion; he came to fulfill and complete the old and eternal religion. He is the Finisher of the universal faith. The other great prophets had a part of the final and world-wide religion; Jesus Christ had all of it. So he is at once the most extraordinary figure in history and the most ordinary too. Genius is often narrow and special. Christ was a Leader without a specialty. He incarnated the primal, universal and eternal interest of religion in its fullness and its finality. In this pre-eminence he was the one great Commoner, ordinary enough to be Brother to every man for religion and for life.

The world needs Christ because he is as big as the world. Buddha, Mohammed and Confucius fall in behind him as lesser leaders of his legions. Christ comes not to destroy but to fulfill, and he gathers up and completes the partial revelations and discoveries of these masters, until in all the things of religion he shall have the pre-eminence.

Christ goes to win the world, not as an Alien, but as the Elder Brother of every man in every race. To him there are no foreign missions; all the earth is his native soil and every soul in his kinsman. Every nation is his homeland. He comes to claim his own. Then the kingdoms of the world which he demands are not only the territorial kingdoms,—the Chinas, Japans and Russias, and all the rest: they are also the kingdoms of the varied human interests, social, industrial and esthetic.

Not long ago I looked down from the summit of a mountain upon the complex world beneath. I saw upland, valley and fertile fields; clustered homes, church spires and college towers. I saw busy cities and towns beside a great river. I saw all these; but I saw more: I saw the problems and progress of the kingdom of God, and thought of St. John's vision from another mountain centuries before,—a vision not yet fulfilled, but ever fulfilling. And this is the vision: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ." So assured was the apostle that he put the prophecy in the present tense. (Are not all prophecies in the present tense?)

From the summit where I stood I could see the majority of the kingdoms of this world,—the kingdoms of the home, the school, the shop, the mill, the farm, the bank, the store, the court, the council, the club, the studio, the casino, and the playground. I saw all these and I knew that in the midst of these kingdoms the God of heaven was setting up his kingdom, and that here Christ was slowly but surely winning his way. Here in this great, mixed, struggling and aspiring human world the heavenly ideals are being glimpsed and the leaven is at work; here the spirit of Christ is being liberated with its force of beauty, order and love.

To speed the day of deliverance in all lands, and in all labors; to spread the mind of the Master over all nations and throughout all industries and all interests,—this and this only is a fitting ambition for the Christian endeavor, as this only is a fitting consummation for the gospel purpose.

NOTES AND PERSONALS.

In our review last week of Dr. Gordon's book, "The Great Assurance," we should have stated that it is published by the Pilgrim Press, Boston, and may be had for fifty cents.

On the occasion of his visit here last week, the Rev. Dr. R. C. Brooks of Walla Walla expressed the opinion that Congregationally the State of Washington would become the Massachusetts of the West.

The Rev. E. L. Walz of the Green Street Church, San Francisco, has led in a successful movement to close the saloon in the dance house adjoining the church building. The supervisors have refused to grant license therefor any longer.

When the Rev. C. L. Mears leaves Reno, Nevada, the last of July, to enter on the work in Alameda, there will open up to a new man one of the largest opportunities in the West. The work will be left in most excellent condition by Mr. Mears, and Reno has a bright future.

The Rev. and Mrs. E. L. Walz of the Green Street Church,

San Francisco, plan for a three months' vacation this summer. The indications now are that it will be taken up with a trip to Hawaii, going on a sailing vessel and returning by steamer. Mr. and Mrs. Walz give themselves without reserve to the work in that field, and such a vacation will be none too long for such recuperation as they need. Institutional work is carried on at Green Street, and there is something doing there nearly every hour of the day and the early part of the night. There is much accordingly that is wearing on the nervous system even of those who have pleasure in such work.

Among the Churches

CALIFORNIA.

Ceres.—Ceres Congregational Church had a good day the first Sunday in April. Ninety were present at Communion service, at which seventy communed. Five were received, three on confession. The Senior C. E. has been helping greatly in the attendance at evening service.

Sunol.—Mr. and Mrs. H. S. Tuttle rejoice over the coming into their home on Thursday of last week of a nine-pound boy. Mr. Tuttle, who is yet a Pacific Seminary student, is a licentiate, and is in charge of the church at Sunol, and is doing a very satisfactory work.

Oakland, Plymouth.—The apportionment committee assigned to this church $475 for benevolences. That has been pledged and the church has voted to raise $600, all of which it is thought will be pledged soon. This advance was made after the meetings of the Laymen's Missionary Movement.

San Francisco, Bethany.—Next Monday evening an address on "Unionism" will be given by the Rev. C. R. Brown. The following named persons will be in attendance and will discuss the subject: Rabbi Nieto, Supervisor Murdock, Geo. Renner, Mr. Weinstock and Mr. E. F. Adams of the Chronicle.

Berkeley, Park.—An excellent Sunday school work is being done in this church. Last Sunday the attendance reached 176. Four persons united with the church at the recent communion service. Two others have been voted membership and will be received into fellowship at a convenient season.

Campbell.—Judge Scott of the Supreme Court of Wyoming is spending the winter in Campbell and spoke in the Congregational church recently on "The Boy Problem and Juvenile Courts." Rev. A. B. Patten of Santa Rosa is with us for a two weeks' meeting. He is getting hold of the people, and the services give promise of success and spiritual uplift.

San Jacinto.—At our last communion, four boys from our Sunday School were received into the church. On Easter Sunday our Sunday school started a fund of nearly $58 to help build an addition to our church for class rooms. The pastor preached an inspiring sermon on The Resurrection. In the evening we were highly entertained by a service of Easter music from our choir.

Berkeley, North.—This church is fortunate in having as its Sunday school superintendent Prof. Babcock of the University of California. The graded system has been introduced into the school by him, and is working in a very satisfactory way. Recently a Christian Endeavor Society composed wholly of mutes was organized, and at the last meeting 23 were in attendance. Rev. S. C. Patterson, the pastor, having been asked to speak to the Society on Prayer, did so through an interpreter.

Paradise.—Six united with the church at Paradise at the communion service, April 10. A society of Christian Endeavor has been organized with fifteen active members. The Sunday School has doubled in attendance during the last quarter. The young people are loyal to their devoted pastor and wife, Mr. and Mrs. Winslow, which is a very encouraging feature of the work. Secretary Wikoff visited the church April 3, and returned with more than double the apportionment for the Building Society. This lecture, illustrated with stereopticon, was listened to with great interest.

Oaland, Grace Church (Fitchburg).—Last Tuesday evening sixty of the members and friends of of church gathered about the tables for a Church Rally Banquet. The fellowship was delightful and a very cheery enthusiasm pervaded the gathering. After listening to several speeches from the leading officers of the various departments of the church it was unanimously voted that steps be taken to enlarge our plant for the accommodation of the rapidly growing work among the young people. A committee of six was appointed to study and to present to the church a definite plan for enlargement.

Oroville.—This church is progressing spiritually and financially. The congregations are large, and the prayer meetings well attended. There is a large and active Ladies' Aid Society, and the church membership is interested just now in building a home for the Chinese in the mission under their charge. Later in the year we hope to report the good news that we are to build a new and a larger church, for which an executive committee has been appointed, every member of which has the interest of this new venture at heart, and is leaving no stone unturned to further the cause and hasten its fulfillment.

Oakland, Fourth.—In response to the suggestion about "church news" we wish to plead the fact of being so busy "doing things" that we have had no time to "talk" about it. We had literally been engaged in getting "new clothes" for Easter—and we came out in all our glory at that time. The interior of our church now presents the appearance of comfort and warmth; having new carpets for both the main church and adjoining Sunday school rooms, new curtains and draperies enclosing choir-loft, pulpit furniture and other accessories conducive to a feeling of homelikeness. Back of this visible expression exists the fact of loving hearts made glad and confident by the return to active work, of our pastor, Mr. Maar, who, with much improved health and renewed strength will continue his ever-faithful guidance of us.—We were rejoiced to receive eight friends into fellowship at the Easter Communion, and never did our church look more beautiful and artistically decorated; nor the music ever sweeter and more harmonious. It was a beautiful service.—On last Thursday evening, the Ladies' Aid Society presented "The Old Maids' Association" to a large audience and feel sure of realizing a goodly sum with which to assist in meeting some of these increased expenditures.

NEVADA.

Reno.—We have recently received fifteen new members, nine on Easter morning. The Sunday School is now the largest in the State of Nevada, and growing rapidly. The new graded lessons have given a new interest among the pupils. The three Easter services averaged about 500 in attendance, and many more would have been present if the church could have accommodated more. * * * After several years of agitation on the part of our Men's club, a movement is now launched to build a Y. M. C. A. in Reno. The executive committee is composed of a Catholic, a Jew, and a Protestant. The Catholics of the city recently presented the church with a beautiful pounded brass jardiniere as a token in appreciation of the use of the church when the Cathedral was burned.

MEETINGS OF MINISTERS OF SAN FRANCISCO AND VICINITY.

Next Monday the Congregational ministers of San Francisco and vicinity will meet in the lecture room of the First Congregational Church of San Francisco to celebrate the 90th birthday of the Rev. Joseph Rowell, most of whose highly consecrated and useful life has been spent in this city. The ministers are invited to bring with them their wives and other members of their families. Hour 11 a. m. as usual. Lunch will be served in the church building for 35 cents.

The following Monday, the last Monday in the month the meeting will be a union one of all denominations. It will be held also in the lecture room of the First Congregational Church. Hour 10:30.

On Monday, May 2, the usual meeting of the Congregational ministers will be held in Berkeley, at which time will come up for consideration the question of changing the place of meeting back to San Francisco, where it always was up to April, 1906. A full attendance is desired that day inasmuch as this is a very important matter. It is hoped to do that which will best serve the interests of Congregationalism in this part of California. After church reports that day the entire time will be given to the consideration of this question of change.

DEDICATION AT BOWLES.

The new church building at Bowles was dedicated last Sunday. The sermon was by the Rev. Benjamin Gould of Fresno. Superintendent Rathbone was present and gave an address. The dedicatory prayer was by the Rev. Thomas Hanna of Oil Center. The building and lot cost about $4,000. On the day of dedication $430 was raised, which will make it possible for the church to replace the steeple that was blown off in a wind-storm recently. But this unexpected burden will leave the church building with an unfinished basement which is intended for social purposes and for use of boys' and girls' clubs.

At the last communion service four persons were received into membership, making the whole number of members fourteen.

It is a splendid work that this little church has done—the building of such a house of worship by so small a number of members. The work is in charge of Rev. C. L. Hyde of the church at Oleander, who came a few months ago from the East and who has already won a large place in the hearts of the people of the different communities.

ANNUAL MEETING SOUTHERN BRANCH OF WOMAN'S BOARD.

The twentieth annual meeting of the Southern Branch of the Woman's Board of Missions of the Pacific opened April 6th, in the First Congregational Church of Redlands, with an attendance of 150, Mrs. J. H. Williams presiding.

After a brief song service, Mrs. C. M. Lamson of Boston led the devotional hour.

Cordial words of greeting were given by both Dr. and Mrs. Williams in behalf of the church, and by Mrs. Geo. Robertson, president of the Woman's Home Missionary Union.

A letter of greeting from the president of the Woman's Board of the Pacific, Mrs. Cherrington, was read by Mrs. Williams.

After the announcing of the committees, Mrs. H. G. Brainerd of Los Angeles gave a delightful resume of the 12—PACIFIC— 12 XZ X work of the Southern Branch for the past twenty years.

Mrs. Warren F. Day in a happy speech then presented to Mrs. Williams on behalf of the auxiliaries of Southern California one hundred dollars, to be used as she should see fit in the Girls' Doshisha building in Kyoto, Japan.

Then followed a series of addresses:

"Our Foreign Workers and Their Fields," by Mrs. Renwick, foreign secretary for the Branch; "Signs of Progress in India," by Mrs. D. G. Herrick, of Madura, India; "A Word to Our Girls," by Mrs. C. M. Lamson, and "These Twenty Years in the Field," by Dr. G. W. Hinman, late of China.

The Thursday morning session opened at 9:40 with a brief song service, followed with the 23rd Psalm and prayer.

The special features of the morning service were the reports of Mrs. Rice, superintendent of our Young People's Work; the report of the treasurer, who announced that the Southern Branch had paid its appropriations of $4,800, and that the sum which had so far been sent from the Branch to the Doshisha building was $5,000.

Mrs. E. B. Allen of Pasadena followed with a question box hour, in which a great many took a part.

The closing hour was a very impressive one. Mrs. Williams gathered about her on the platform the members of the Executive Board, and introduced four of the members, who leave very soon for a trip abroad. Mrs. William Horace Day, Mrs. J. W. Keese, Mrs. William Renwick, to attend the World's Missionary Conference in Edinburgh, Scotland. Miss Mary G. Holmes to make her home in Nankin, China.

After reading responsively the 121st Psalm, and singing responsively "Watchman, tell us of the Night," all repeated together, in closing, the Mizpah benediction.

F. R. L.

BERKELEY GRATEFUL TO SANTA CRUZ.

A few weeks ago the Rev. J. B. Orr, pastor at Santa Cruz, held a series of evangelistic meetings in Park Church, Berkeley. Early this month Park Church sent a letter of greeting and appreciation to the Santa Cruz Church from which we quote as follows:

"Mr. Orr's services were greatly appreciated. His subjects were well chosen and ably presented; his words were strong, beautiful, earnest and convincing; his afternoon Bible readings were deeply spiritual, showed a comprehensive grasp of the Bible as a whole and a clear understanding

of special truths, and the fitting application of these truths to individual lives.

"From the good treasure of his heart, his large experience and careful study, he brought forth things both new and old, enriching his discourses with a rare felicity and utterance and wealth of illustration.

"The audiences were good from first to last, great fundamental truths were re-emphasized and very many made promises to be more loyal to Christ. We believe that under the Divine blessing our Church and community have not only enjoyed a happy privilege but have been lifted to a higher plane of life, and are better prepared to do the work which lies before us."

Park Church expresses the conviction that such service as came to it from Santa Cruz should be encouraged, that it will give great good and uplift to the smaller churches, enrich also the lives of those who so generously lend their aid, and bind all our churches more closely together in brotherly love.

Our Young People

KATRINA'S NEW UMBRELLA.

Katrina longed for rain. For that matter so did the farmers. Their reasons were different. Katrina longed for rain because Aunt Patricia had brought her from New York a pearlhandled blue silk umbrella. There was nothing like it in the village. The farmers, so far from thinking of umbrellas, would have rejoiced in a shower hard enough to make their roofs leak, so great was the danger of losing their crops.

From the time Katrina was possessor of this new umbrella, she put on surprising airs. At first the little girls in her class at school were envious, as Katrina wished them to be. Then, as days passed and Katrina became a wee bit lofty in all her ways, the girls began to realize that their little friend had placed between herself and them that blue silk umbrella. Katrina couldn't explain an example in fractions at the blackboard without a certain uplift in her chin that seemed to say, "Behold, I do this beneath the shelter of the finest umbrella in town."

If Katrina could have had her way, she would have carried the umbrella to school and used it as a parasol. This vanity her mother would not allow, so there was nothing for the umbrella to do but wait for a shower.

In the meantime the little girls who used to be Katrina's best friends began leaving her out of their games. Katrina said they were jealous, not realizing what a disagreeable child she had become in a few weeks. Aunt Patricia would have been surprised had she known that instead of telling the little girls how much she loved her auntie, Katrina had been bragging about this auntie's home in New York, and how many servants she kept.

There was a time when Katrina was different. Her mother noticed a sad change in the little girl even before the umbrella came. She was worried as any mother would be who knows that a kind heart is much better than the possession of many pearl-handled silk umbrellas.

One Friday afternoon when the school children were to have music and recitations instead of their lessons, there were clouds in the sky. Katrina said she was sure it was going to rain; nevertheless mother shook her head when the child insisted that she must carry her new umbrella. Mother didn't believe it was going to rain that day. This shows that she wasn't a good weather prophet. It began to rain before the children had been in school half an hour. By the time Katrina had performed her part of the program by reciting "We are Seven," rain was pelting on the schoolhouse roof steadily and persistently, as if it meant to continue without stopping for a week.

Katrina thought of her umbrella; then she thought of mother's black silk umbrella; next she wished for mother's common umbrella; after that she remembered with longing the old umbrella in the attic.

When school was dismissed Katrina discovered that all the little girls were provided with umbrellas; moreover, they whispered while gazing at her Sunday white dress and dainty hat. She thought Elizabeth Morgan said, "Serves her right." It soon became evident that not one of them intended to share an umbrella with Katrina. At last little Angie Munson was so sure of the fact that she did a brave thing. She offered to take Katrina home beneath her old family umbrella. It was the worst-looking umbrella in the village; faded into a dingy brown with ribs bent and twisted.

"The boys played tent with it," Angie explained, blushing rosy red at the same time. She was so ashamed of that umbrella.

"It's big enough for two, though," Katrina interrupted, "and I don't want to get wet. Angie, you are the dearest girl ever."

Before Angie and Katrina had walked a block, Angie had forgotten to be ashamed of her umbrella. The cloak of vanity Katrina had been wearing seemed to slip off in that shower, and some way, beneath the Munson family umbrella, Miss Katrina returned to herself, becoming once more the little girl she used to be.

On reaching Katrina's home, Angie was persuaded against her will to come in and have a cup of hot chocolate.

"But I'm in a hurry to get home tonight," she said to Katrina's mother.

"We won't keep you more than ten minutes," urged Katrina, "so you must come in."

When Angie stepped out on the veranda to take her umbrella, it was gone.

"Your brother borrowed it," explained the grocer's boy, who had been waiting at a neighbors gate. "I heard him say he was going to borrow it for half an hour while you were visiting with Katrina."

"O, dear," exclaimed Angie, "then by the time I get home Aunt Florence will be gone. She said she couldn't—"

"Why, don't forget that I have an umbrella," interrupted Katrina, dashing into the hall and returning with the pearl-handled blue silk umbrella that had waited so long for a shower.

"What, that?" demanded Angie, scarcely believing her own eyes.

"Why, of course. And, dear me, I never was so glad to be the owner of it as I am this minute."

All the way down the long village street that afternoon Katrina's schoolmates gazed in wonder through their windows when they saw Angie Munson's smiling face beneath the blue silk umbrella.

This is the end of the umbrella story, because when Katrina discovered that her new umbrella was big enough for two, she discovered at the same time the way to happiness. She had so nearly missed the path!—Frances M. Fox in Northwestern Christian Advocate.

PLAIN FOLKS.

Do you know what I'm going to be when I grow up, Nora?" This question came from Ted, who was curled up on the kitchen window seat, with a book near where Nora was ironing.

"No, dearie." Nora folded a towel deftly and hung it across the clothes-horse,smiling indulgently at the dreamy little face. She and Ted were fast friends, and to her he had brought all his cherished hopes and inspirations. "What are you going to be?"

"A hero!"

Nora didn't seemed as delighted at this announcement of what appeared to be a noble ambition, as Ted could have wished. She turned to the range for a fresh iron, and touched it with a moist finger to see if it was hot enough, before she replied. And then she spoke slowly and without enthusiasm.

"Is that so? Well, now, I can't say that I ever thought much of heroes, as a class. I like just plain folks. A hero is somebody who does a great thing; now, there are lots of people who have done great things who are always lettin' the little ones slide, or leavin' 'em for somebody else to do, or makin' an awful fuss about 'em in one way or another. There's a kind of heroism in most folks, if you look for it, and I like best the kind that crops out in the little things of life—the little, aggravatin' duties done well, the little trials borne bravely, the little sorrows choked back so as to be able to help other people bear theirs. Yes, I think I'd much rather associate, for every-day livin', with just plain folks!"

"Well," reflected Tom, as he closed the book, and climbed down from his seat to bring in the chips Nora had asked for some time ago, "Maybe, after all, I'd just as lief be plain folks, of the right sort, and this is a good time to begin."

"Bless the boy!" said Nora softly, as she folded the last piece of shining linen.—Daisy Wright Field, in the Presbyterian.

MAKING FACES.

Did you ever make faces at anybody? You know that is not nice, and that children who do such things are often punished for it. But we all are making faces for ourselves all the time.

If you are real cross, you scowl and wrinkle your face, just above your nose and between your eyes. If you are worried and anxious, some lines appear across your forehead. If you smile some little lines run from the outer corner of your eyes toward your hair, spreading out like a fan. If you laugh, you have some dimples in your cheeks or other marks about your mouth. If you are very set and determined, your lips come together and the muscles about them stand out rather distinctly.

Now just as soon as you stop being cross, or worrying, or smiling, or laughing, these lines and wrinkles disappear and your skin seems as smooth as ever. Still the muscles get in the habit of taking these marks and, if you keep on little lines begin to appear; and, year by year, they grow deeper, and at last are there all the time. When you are not cross, the wrinkles that show irritation are there. When no merriment is in your heart, the smiling lines are there. All these years you have been making your face, and you have to wear it all the time.

As you enter a car of older people you often can tell much about them by the faces they have made and are wearing. That one is pleasant and jolly, for the smiling lines are there; that one's wife and children must have a hard time in life, for he has lots of scowling furrows on his face. The next one is a trial to his friends, the marks of "I never give up to others" he has written all over his face. Be careful, because in smiling and scowling, in laughing and frowning, you are making the faces you will have to wear when you are older.—Rev. C. H. Byington in Congregationalist.

PEBBLES.

Professor Swing says: "As trees grow heaviest on the side where the light falls, so the face shapes itself to the light of the soul." This is a hard world for sensitive people to live in; but when they are sensitive, what are you going to do about it? There is more practical piety in a sack of flour, or a load of wood to a poor widow, than a noisy prayer meeting held at her house, which leaves her cold and hungry. We heard a man battling fearfully against secret societies, and condemning ministers who belonged to them to a hot future; but who refuses to take a church paper because he says "it is too dear," and yet uses tobacco to the disgust of those who do not use it; and at a great expense. "O consistency, thou art a jewel!" Why is it that a contract made by members of a church with the minister is not considered binding; while a contract made by a minister with the members is considered exceedingly binding?

Effective Treatment.—Asked the Progressive Woman of the Beauty Culturist: "Don't you think women should exercise the suffrage?"

"Certainly. My method will increase it two inches."—Puck.

Any honest task is capable of being so largely conceived that he who enters into it may see stretching before him the promise of things to do and be that will stir his enthusiasm and satisfiy his best desires.—Phillips Brooks.

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O Lord, I know not what I should ask of Thee. Thou only knowest what I want, and Thou lovest me, if I am Thy friend, more than I can love myself. O Lord, give to me, Thy child, what is proper, whatsoever it be. I dare not ask either crosses or comforts. I present myself before Thee. I open my heart to Thee. Behold my wants of which I am ignorant, but do Thou behold and do according to Thy mercy. Smite or heal, depress or raise me up. I adore all Thy purposes without knowing them. I am silent, I offer myself in sacrifice, I abandon myself to Thee. I have no more any desire but to accomplish Thy will. Lord, teach me to pray. I beseech Thee, dwell Thou Thyself in me by Thy Holy Spirit. Amen.

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